

our country; no business to join abolition societies, &c., than professed to tell our sisters what they are to do, in order to bring the system of slavery to an end. And now my dear friend, what does all that thou hast said in many pages, amount to, after all? Why, that women are to exert their influence in private life, to allay the excitement which exists on this subject, and to quench the fire of sympathy in the hearts of their fathers, husbands, brothers and sons. Has thou ever thought what the slave would think of the book, if he could read it? Dost thou know that, from beginning to end, not an expression of compassion for him has fallen from thy pen? Recall the hours which thou hast spent in writing it! Was the paper ever moistened by the tear of pity? Was thy soul ever filled with the deep emotions of sympathy for thy sister in bonds? Did it once ascend to God in broken accents for the deliverance of the captive? Didst thou ever think, too, of what the free man of color would think of it? Is it such an exhibition of slavery and prejudice, as would call down his blessing upon thy head? Has thou thought of these things? or earnest thou not for the blessings and the prayers of these our suffering brethren? I ask thee not what abolitionists in England and America think of it. This matters not, except in so far as their opinions correspond with those of the oppressed in our land.

But hast thou thought of what the slaveholders and their apologists will think of thy book? Will it not be welcomed to their hearts and libraries? for can it be viewed in any other light than as an Apology for Slavery at the South, and Prejudice at the North—an apology to the consciences, a soft pillow fitted to soothe these monsters into the slumber of eternal death? Thomas Clarkson said, "The progress of this question will draw a line between moral statesmen and wicked politicians. It will show us in the legislative and executive offices of our country, who are fit to save and who to destroy a nation. But its progress in America will not only do this, but much more. It will develop the true character of the ministry, and the moral and intellectual abilities of woman. We shall see who are the blind leaders of the blind" in all the different sects of our land, and how far woman will show herself faithful to Christ and his bleeding representative, the slave.

Farewell!—I greatly fear thy book might have been written just as well, hadst thou not had the heart of a woman, for it seems rather to be an effort of intellect, dictated by cold-hearted calculation than the outpourings of a soul overwhelmed with a sense of the horrid crimes of our nation, and the necessity of immediate repentance, even deeper than that of Nineveh, lest the exterminating thunders of divine wrath should scathe and wither our country like Egypt of old, or whelm it beneath the dark sullen waters of some modern Asphaltites. Farewell!—Perhaps on a dying bed thou wilt see anti-slavery efforts in different light, and mayest then wish that "Miss Beecher on the Slave Question" may perish with the moulderings hands which penned its cold and heartless pages. But I forbear. Forgive me, if I have wronged thee, and pray for her who still feels like

The sister in the bonds of a common sisterhood.
A. E. GRIMKE,
ALTON.

We have on hand several letters from Alton, which came too late for this week. We have only room for one of them. A letter received a day previous, from another writer, contains substantially the same facts as those published last week. This, together with another of the 10th, we withhold, to make room for the following, of later date. We shall give the others, or extracts from them, in our next week's paper. These letters are from individuals in whom we have the fullest confidence.

Ed. Cincinnati Journal.

ALTON, November 15, 1837.

My Dear Brother:—I wrote you hastily from this scene of strife and danger last week. As there are some other matters connected with the recent transactions in our city, which the public are interested to know, and as there is no press in this neighborhood, that I am aware of, that is not either in the interest of the mob, or afraid to tell all the things that have come to pass here in these days, it has seemed good to me, having been an eye and ear witness of most of the things that have transpired, to write unto you, that you may know the certainty of these things. I am fully aware of the danger I incur by so doing. Ministers of the gospel have been told here, in the street, by authority that it would be unsafe to disregard, that if they opened their mouths, they might expect to share the fate of Lovejoy; while at the same time they have been kindly assured, that if they would keep still, they should not be molested. I have not been threatened with violence, that I am aware of, but I consider myself not the less in danger. I shall, nevertheless, proceed to tell you the truth, as I conceive every American citizen is deeply interested in the events that are here transpiring. I state nothing but what I know from personal observation, or from the most unquestionable authority. If I shall, from wrong information, or inadvertently, state any thing that is not in strict accordance with truth, I will most cheerfully retract it, so soon as it shall be made apparent that I have erred, and take pains to make the retraction as public as the statement. My object is to injure no man; but simply to tell the truth.

You, I believe, Sir, know pretty well my views in reference to abolitionism, the great agitating question of the nation. I shall not, therefore, be charged by you, at least, with zeal for abolitionism in writing what I have. The great strife is not between abolitionism and anti-abolitionism. The number of abolitionists in this town is quite small. And those engaged in this conflict have not taken sides according to their views in reference to this question at all. It has been a question, whether a peaceful, unoffending citizen, of irreproachable character, should be protected in the exercise of his lawful rights. Probably not one-fourth of those who volunteered, from time to time, in defence of the press, and probably not more than one-half of the number in the building devoted to destruction that night, were abolitionists. Several were there who I know have always been opposed, and are still opposed to abolitionism. Interesting as the question of slavery is, the question now pending here, I regard as surpassing it in interest. To have my mouth hermetically sealed and guarded by pistols and bayonets, and not allowed to express an opinion without danger of immediate assassination,—this, this is slavery infinitely more degrading and humiliating than is to be found in any form in Louisiana and Mississippi. For one, I shall not submit to it.—While I live, I shall utter freely my opinions, however dearly I may pay for my temerity. Life is dear to me as to any man. But life, purchased at the expense of dismemberment of all the dearest attributes of my being—what is it? It is too high a price for me. I soon to be a slave, and then we are irreconcileable, but we are not a mob. It has been said that one mob opposed another. There is no truth in this statement. The citizens have, in no instance, since these late difficulties commenced, taken up arms, without the express advice and sanction of the Mayor. They acted under his authority and direction. On the night of 31st ult., when it was rumored that a riot would be got up at the Presbyterian church, where President Beecher was to preach, the Mayor expressly advised that those who were disposed to aid him in keeping the peace, should have their arms in some convenient place when they could get them at a moment's warning. They obeyed him implicitly in this matter.—Their arms were deposited near the church, and when there were indications of a mob, by a stone having been thrown into the window, they repaired immediately to their guns, and formed in a line in front of the church, awaiting the orders of the Mayor. After the church was dismissed, he advised them all to go home. They immediately obeyed, although, as they retired, some of the people threw stones at them. One was struck in the head; another in the back, and a third had the breach of his gun struck off by a stone. But they did not retaliate. If this was a mob, acting as they were, under the direction of the civil authorities, then those men will not deny that they were in a mode of violence and destruction.

Again, on the night of the landing of the press, the mayor was with the 30 men under arms, counselling and acting with them. Again, while the mob was raging, the mayor, after he had exerted all his official authority without, went into the building to confer with those within, on the expediency of getting up the property, they asked him whether they should defend their property with arms, and he replied, as he had repeatedly before, that they had a perfect right to do so, and that the law justified that course. Thus then is the kind of mob that was organized against the assailants. This meeting, I ought also in my former letter, to a public meeting held on Friday P. M. previous to the outrage. The officers of this meeting will see in the Alton papers. This meeting originated among those who were known to be opposed to the views of Mr. Lovejoy. But Mr. L. and

his friends, desirous of promoting peace, if it could be done at any price short of a total abandonment of principle, met with them, and although care had been taken to secure a large majority of those who were adverse to Mr. L.'s views, they remained and discussed the matter with them till the going down of the sun, when it was determined to commit it to a committee of seven, to report at an adjourned meeting the next day, at 2 o'clock P. M. Although the avowed object of the meeting was to endeavor to effect a compromise, yet in the appointment of the committee which was done by the chair, there was not one abolitionist on it, and but one who had manifested any disposition to defend Mr. Lovejoy in the exercise of his undoubted rights. The committee was selected chiefly, from our most substantial and respectable citizens—men in whose hands I would willingly trust my property and life in any case where their minds had not been predisposed against me. But the most of them were known to be irreconcileably hostile to Mr. L., remaining among us. What sort of a report was to have been expected from such a committee? Why, just such an one as they brought forth. While it made no concession on the part of those who were opposed to Mr. L. very modestly required of him to abandon his constitutional rights, his principles, his occupation, his property, his all! and this too, while no charge or insinuation was made that there had been any infraction of the law, but on the contrary it was asserted that his private character was unimpeachable; and yet this was called a compromise! At the adjourned meeting on Friday, pains were taken by certain individuals to get in as many as possible who were opposed to Mr. L. that every thing might be carried by acclamation. The meeting was hardly organized before a resolution was warily brought in, excluding all from a participation in the deliberations except citizens of Madison County. It was understood, that the object of this resolution was to prevent president Beecher and others who had troubled them with some sober truths and arguments the day before, opening their mouths on the occasion. The way being thus cleared, one of the committee (Mr. Linden) made a long speech explanation of the views of the committee, and commanding, in the highest terms their liberality and indulgence. It was viewed by the speaker as a remarkable instance of moderation, considering the provocation that had been given; and more intimated that if it were not accepted so favorable terms might not be offered. In the course of his remarks, he broke out in several episodes of considerable length against abolitionists, ministers of the gospel &c. &c. After he had concluded his speech, which although it professed to be very mild and conciliatory, was in fact of the most inflammatory character, Mr. Lovejoy obtained the floor.

He proceeded to the desk, in front of the audience, laid aside his overcoat, and in the most calm and deliberate manner addressed the meeting. He replied, in a spirit of meekness to several charges and insinuations that had been hurled at him. He said it was not true that he held in contempt the feelings and sentiments of this community in reference to the great question which was agitating it. He respected and appreciated the feelings of his fellow citizens; and it was one of the most painful and unpleasant duties of his life, that he was called upon to differ from them. If they supposed he had published sentiments contrary to those generally held in this community, because he delighted in differing from them, or in occasioning a disturbance, they had entirely misapprehended him. But, although he valued the good opinion of his fellow citizens as highly as any man could, and he was governed by higher considerations than either the favor or fear of man. He was impelled to the course he had taken, because he feared God. As he should answer to God in the great day, he dare not abandon his sentiments, or cease in every proper way to propagate them.

He told the meeting he had not asked of desired any compromise. He had asked for nothing but to be protected in his rights as a citizen, rights which God had given him, and which were guaranteed to him by the constitution of his country. He asked "What infraction of the laws have I been guilty of? Whose good name have I injured? When and where have I published any thing injurious to the reputation of Alton? Have I not on the contrary, labored in common with the rest of my fellow citizens, to promote the reputation and interest of Alton? What has been my offence? Put your finger upon it. Define it, and I stand ready to answer for it. If I have been guilty, you can easily correct me. You have public sentiment in your favor. You have your Juris, and you have your Attorney. (looking at the Attorney General,) and I have no doubt you can correct me. But, if I have been guilty of no violation of the laws, why am I hunted up and down continually, as a partridge upon the mountains? Why am I threatened with the gun barrel? Why am I waylaid in the day, and from night to night, and my life put in jeopardy every hour?" He told them they had made up a false issue, (as the lawyers say,) there were not two parties in the matter, between whom there could be a compromise.—He planted himself down upon his unquestionable rights, and the question to be decided, was whether he should be protected in the exercise, and enjoyment of those rights.—That is the question.—Whether my property shall be protected, whether I shall be suffered to go home to my family at night, without being assailed, and threatened with tar and feathers, and assassination; whether my afflicted wife whose life has been in jeopardy, from continued alarms and excitement, shall night after night be driven from a rich bed into the garret, to save her life from the brick bats and stones of the mob: that is the question?—Here his feelings overcame him, and he burst into tears. Many others in the room also wept, several sobbed aloud, and I thought for a time, that the sympathies of the meeting were so much excited that there would be a reaction in his favor. He apologized for having betrayed any weakness on the occasion, but it was the allusion he said to his family that overcame his feelings. He assured them it was not from any fears on his part. He had no personal fears, not that he felt able to contest this matter with the whole community, he knew perfectly well that he was not. But where should he go? Had he been made to feel that if he was not safe in Alton, he would not be safe anywhere. He had recently visited St. Charles, for his family and was torn away from their embrace by a mob. He had been beaten, night and day in Alton. Now if he should leave Alton and go elsewhere, violence might overtake him in his retreat, and he had no more claim for protection upon any other community, than he had upon this. He had finally come to the determination, after having consulted his friends, and earnestly sought counsel of God, to remain in Alton, and here to insist upon protection in the exercise of his rights. If the civil authorities refused to protect him, he must look to God for protection; and if he very soon found a grave in Alton, he was also he should die in the exercise of his duty.

The above is a very meager outline, which I sketched from memory, not having taken any notes at the time. His manner, but I cannot attempt to describe it. He was calm and serious, but firm and decided. Not an epiphany or unkind allusion escaped his lips, notwithstanding he knew he was in the midst of those who were seeking his blood, and notwithstanding he was well aware of the influence that meeting, if it should not take the right turn, would have in infuriating the mob to do their work. He and his friends had prayed earnestly that God would overrule the deliberations of that meeting for good. He had been all day communing with God. His countenance, the subdued tones of his voice, and whole appearance indicated a mind in a peculiarly heavenly frame, and ready to acquiesce in the will of God, whatever that might be. I confess to you, sir, that I regarded him at the time, in view of all the circumstances, as presenting a spectacle of moral sublimity, such as I had never before witnessed, and such as the world seldom beholds. It reminded me of Paul before Festus, and of Luther at Worms. As soon as he had left off speaking, he left the room, and the Attorney General again obtained the floor. He treated as

such writing this letter, I have just learned that this gentleman is not now acting in the capacity of Attorney General—having been disqualified in consequence of three several indictments that are now pending against him. The first is for an assault on Senator Riley at Vandals, with intent to kill. The facts as stated in the indictment are as follows: Mr. L. met the Senator in a Barber's shop, and fired a pistol at him, containing 5 balls, which passed through his coat without doing him any injury. When L. saw that it had not taken effect, he fired another pistol, which also missed him. The second indictment was at Vandals for palpable omission of duty, having visited two counties of the State on official duty. The third is pending in this county, for palpable omission of duty, having been drunk during the whole term of Court. Perhaps in justice, I ought also to state that he has recently joined the Temperance Society in Alton.

I alluded in my former letter, to a public meeting held on Friday P. M. previous to the outrage. The officers of this meeting will see in the Alton papers. This meeting originated among those who were known to be opposed to the views of Mr. Lovejoy. But Mr. L. and

hypocritical cant, everything Mr. L. had said. He held him up as a fanatic of the first order, and as a very dangerous man to the community. He waxed warm, and became very violent, not only against Mr. L., but against abolitionists and ministers of the gospel generally, interlarding his speech with many profane allusions to scripture; in reference to which, he betrayed as much ignorance as malignity. A number of respectable gentlemen, most of whom are not abolitionists, unwilling to sit and hear themselves and friends, and their religion longer abused, arose and left the room. As they were going out, the speaker paused, and said he would wait for the abolitionists to leave the room—he was sure they would not be missed. After speaking a while in a most inflammatory manner, he introduced a resolution as a substitute for those in the report of the committee which said a religious paper might be established in Alton, under certain circumstances. The manifest spirit and design of his resolution was, that no independent religious paper should be tolerated.

The Chairman of the Committee, Hon. Cyrus Edwards, arose, and in a very respectful but decided manner, expressed his dissent from the sentiments just uttered. He urged the importance of maintaining peace and good order, and concluded by saying, that he wished to take his stand before the country, on the report and resolutions of the Committee. But the substitute was urged with a great deal of pertinacity, and finally carried by shouts which made the whole building ring—not one voting to the contrary. Those in favor of maintaining the supremacy of the laws had either left the room, or remained as idle spectators. The idea that Mr. Lovejoy was a fanatic if not partially insane, was countenanced by religious men in the meeting. A story was told of the lamented Elijah Pierson, who fell a victim to the impostor Mattatius as illustrative of the nature and tendency of this kind of fanaticism. Other stories were told of a similar kind, which were regarded as very much in point by the meeting.—Their whole tendency was to impress upon the minds of the audience, that Mr. L. was not entitled to the protection of the laws in the exercise of his rights.

The meeting adjourned with every expression of satisfaction at what had been done. No resolution had been passed to destroy Mr. L. and his press, it is true, but from the resolutions that were passed, and from the remarks made, it was clearly demonstrated to the minds of all present that if such a work was undertaken, it would not be interrupted by those who composed that meeting. Add to this the fact, that several of the Magistrates were known to be in favor of the mob. One had been heard to say, openly, after the first press was destroyed; "I ordered them to be destroyed, but they had my good wishes." Another recently said, "he considered the mob as the least of the two evils," (comparing them with abolitionism.) Add to this also the well known opinions of the Prosecuting Attorney of the State, that "any thing might be tolerated rather than suffer Mr. L. and his press to remain among us." I say put all these things together, and it was not difficult to predict the result. I told my friends on my way home from the meeting, that there would certainly be violence. It would be the legitimate fruit of such a meeting in the present excited state of the community. If there should not be, it would certainly not be, because in the nature of the case, there had not been sufficient preparations to secure it; but it would be because God had held in check the elements fitted for the purpose.

How differently might have been the result, if the whole Committee, with all their influence, (and they have much in this community,) had planted themselves upon the correct doctrine contained in the brief and simple, but expressive protest of Mr. Gilman, viz. "That the rigid enforcement of the law would prove the only sure protection of the rights of citizens, and the only safe remedy for similar excitement in future." Had they taken this course, had they assured the mayor, in the presence of the assembled multitude, that he might rely on their assistance, their counsel, their influence, and their personal efforts to aid him in suppressing violence and maintaining the laws; had they at once set about devising ways and means for promoting the public peace and safety, instead of taking the course they did,—who believes that we should have witnessed such scenes as occurred soon after the meeting? Who believes that human blood would have been shed? That our young, and hitherto prosperous and far-famed city would have been so indebted disgraced? And that the world would have been furnished with this new, but signal and desired opportunity of sneering at our boasted liberty and freedom of speech! There is no man in this community that believes it. I regret, deeply regret, that the Committee should not have taken this ground. I believe the time will come, when they will see that they have erred. They may, indeed, for a time, enjoy the unenviable satisfaction of being commanded by every slave-holder and enslaved press in the land, for similar excitement in future.

They have already received this news. The Missouri Republican, a print zealous in the interest of the mob, is clamorous in their praise; but when the occasion of the present excitement shall have gone by, and men return again to sober reflection; when reason, instead of passion and interest, begins again to sway men's minds, these transactions will be viewed, even by themselves in a very different point of light from what they now are. When the history of these times shall hereafter be chronicled by the impartial historian for the use of posterity, the highest place that I desire on the historian's page is to be found, standing up for, and supporting the laws of my country. Let my name have a humble place under the simple, but patriotic protest of WINTHROP S. GILMAN.—With the laws of my country let me stand or fall.

Many incorrect statements have gone abroad relative to the conduct of those engaged in defending the press. Some of these we deem it important to correct: They have been charged with a spirit of bravado and recklessness, in bringing the press into the city at a time when the populace were so much excited against it. There is no foundation for this, will appear from the following facts, which are not generally known. On the 2d inst. when the excitement was so great that it was apprehended that the press could not be safely landed, (it was expected daily,) they sent it to St. Louis, to await its arrival there, and they sent it to Chippewa, about 5 miles below this place, and hauled to a place for secretion in a building which had been engaged to store it. A team was kept in readiness the next day at Chippewa, to receive it, and two individuals went down to assist in loading it. It did not arrive, however, and it rained the next day, the road from C. was bad. It was then concluded to let it arrive at Alton, and if it should come in the daytime, let it be landed; but at night, and there should be any appearance of a mob, it was to be carried further up the river. On Saturday night, Nov. 3d, another express was sent to St. Louis, ordering the press to arrive at Alton at 3 or half past 3 o'clock A. M., it being thought the most unlikely time for a mob. On Saturday evening, the 4th, an express arrived from St. Louis, and advised of the arrival of the press at that place, in the Missouri Tribune. An urgent letter was then written to the Captain to receive his arrangements to reach this place at three o'clock on Tuesday morning, which he did, as already stated in my former letter. By this statement it will appear that every precaution was taken to avoid excitement on the landing of the press.

Another story that has been reported through the Missouri Republican is, that Mr. Lovejoy, on the evening preceding his death, had agreed to leave Alton, and remove his press, but was dissuaded by Beecher and some others from so doing, on the ground that the war had been commenced there, and must be terminated there. This statement is not true. Mr. L. never vacillated for a moment, in regard to his duty in maintaining his rights to the last. That President B. did express it as his opinion in consultation on Monday, that it was the duty of good citizens to contend for the freedom of speech, and resist the demands of a lawless mob, is quite probable.—These are well known to his sentiments. These are the sentiments of all who defended the press—they acted from principle. These were the sentiments of all the gentlemen who composed the Convention at Upper Alton. (I mean the delegates.) And for the special benefit of that Editor, and those of his friends who don't know it, I will take it upon myself to inform them, that these were the sentiments of Washington and Lafayette, of Adams and Hancock, of Jefferson and Franklin, and all the founders of our FREE republic. And they are the sentiments of Daniel Webster, the great expounder of the constitution, of Henry Clay, of John Quincy Adams, and almost every other man who has distinguished himself by promoting his country's cause and his country's glory. Yet, for the expression of these sentiments in 1837, President Beecher is held up to public execration. The Editor regards him as "far more dangerous than the deceased Lovejoy," and has already designated him to the "powers that be" as a suitable victim to be "arrested." We regard him as "far more dangerous than the deceased Lovejoy," and has already designated him to the "powers that be" as a suitable victim to be "arrested."

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T. B. Hurlbut, Treasurer.
P. B. Whipple, a Board of Managers and our Executive Committee.
Elijah P. Lovejoy, Corresponding Secretary.
Recording Secretary.

assassination. Had he remained, there is but little doubt that he too would have found a grave in Alton. May God, who has so signally interferred for his preservation long preserve his valuable life.

There are many other things that I wished to say; but I perceive that I have already exceeded the bounds of a letter, and perhaps, wearied your patience.

The next morning, after Mr. L.'s death, his remains were removed, by a few of his friends, from the warehouse in which he died, to his family. It was manifest, as the hearse moved through the streets, that the malignity of his enemies, not satisfied by having spilled his heart's blood, still burned against him. I myself saw their sneers, and overheard some of their profane jests. One who was known to have taken a conspicuous part in the tragedy remarked, that "if he had a file, he would play the dead march for him." The next morning, his friends assembled and quietly deposited his remains in the narrow house of the tomb. There were no public exercises except a prayer at his funeral—it being deemed that silence was the most expressive sermon for the occasion. He is now where the wicked cease from troubling, and where the weary are at rest. He rests from his labors, and his work will follow him.

THE PHILANTHROPIST.

EDITED BY O. BAILEY, JR.

CINCINNATI, NOVEMBER 28, 1837.

Weld's Bible Argument.

On the first page of our paper, we have copied a long extract from this celebrated production. We hope all of our readers, who have not already had the pleasure of seeing it in pamphlet form, will read it most attentively. It is worth more than all the rest in the paper. The pamphlet occupies over seventy pages. The first fifteen we have copied. It is quite probable that we may publish the whole in successive numbers of the Philanthropist. We have no hesitation in saying, that the entire argument is the most comprehensive and condensed, the clearest and most conclusive, of any we have ever seen on the subject. One fault however we must notice. There is too much irony for so grave a subject. The irony is excellent in itself, but we should prefer to see it in such off-hand paragraphs as editors are apt occasionally to serve up to their readers.

To Correspondents.

"A Citizen of Clermont county," "Junius," and several other correspondents we will endeavor to find room for in our next.

To our Readers.

We would advise our readers to preserve this number of our paper and those of the succeeding numbers which shall contain Mr. Weld's Bible Argument. It is a production much sought for, and, as we have no copies in pamphlet form, for sale, we have thought it would be a good plan, to print it all in the Philanthropist. Our Eastern readers will perceive at once the expediency of thus circulating it in the West.

Petitions.

The scenes at Alton are specimens of the scenes that would be enacted, were the balance of power transferred to the slave states by the annexation of Texas. Texas admitted, there would be no place found for him who should avow himself a sincere believer in the doctrines of our Declaration of Independence. Let every man then, who does not wish to be a slave or a martyr, sign a petition against the admission of Texas. What are our friends doing? "Whatever they hand findeth to do, do it with thy might." Come, friends, let not our zeal languish. A week from next Monday Congress will meet. The project of annexing Texas to our Union is not abandoned by slaveholders. Of this we have the best proof in the world, —*their own word*. Let us be ready then, and meet them by such demonstrations as shall convince them that slavery has won its last triumph.

Now is the time too, to be gathering in the petitions for the abolition of slavery in the District. Shall we be behind other States? Ohio has a million of freemen. Shall we not send a hundred thousand names to Congress?

Petitions to the State Legislature.

This work too should be urged on. The subject of the colored man's rights is beginning to attract attention. We perceive the Cincinnati Gazette has opened its columns, and a correspondent is endeavoring to demonstrate the injustice and impolicy of the laws respecting the colored population. The *Right* will prevail: Ohio will yet do justice. Only let us do our duty—reprove, exhort, petition. Our petitions this year must be *heeded*; and there are noble hearts in the Legislature fully prepared to devote themselves to the furtherance of our object.

Anti-Slavery Meeting in Cincinnati.

A meeting of the Cincinnati Anti-Slavery Society was held at Dr. Colby's residence, Tuesday evening, Nov. 21, 1837.

In the absence of the President and Vice President, Dr. Colby was appointed president pro tem.

The meeting was opened with prayer by the Rev. George Beecher.

The following resolutions were then introduced by Dr. G. Bailey:

RESOLUTIONS.

1. Resolved, That the system of southern slavery originated in violence, can be sustained only by violence, and is therefore irreconcileable with those pacific and glorious principles which lie at the basis of the Federal Constitution—namely, a solemn recognition of the equality of all men in natural rights, and a sacred regard for these rights.

2. Resolved, That the recent horrible outrages in Alton, terminating in the overthrow of liberty of speech and of the press, and in the martyrdom of the Rev. E. P. Lovejoy, are the legitimate fruits of the system of southern slavery.

3. Resolved, That in these outrages, we recognize the deeply corrupting influence of southern slavery on the morals and political principles of the free states.

4. Resolved, That these outrages, which have been justly branded with the revolting epithets of "ARSON and MURDER," differ nothing in kind, (though they differ in degree,) from all the other outrages in our country against the freedom of thought and speech—whether committed by petty mobs in country villages, or by associated bands of gentlemen and ruffians in our larger cities, with all the imposing preliminaries of public meetings, resolutions and committees.

5. Resolved, That in the terrible results of mob-violence in Alton, the mobocrats of Boston, New York, Utica and Cincinnati, must recognize the legitimate results of their own licentious principles.

6. Resolved, That ministers of the gospel, ministers of the law, statesmen, editors, and all other individuals occupying stations of influence, who connive at assaults on the liberty of speech and of the press, and at violations of the rights of any portion of their fellow citizens, or who presume to be neutral in the midst of such outrages, or who, from fear or favor, refuse to throw their open and decided influence on the side of natural right, the Constitution and the laws; are justly chargeable with being accessory to the outbreaks of mob-violence.

7. Resolved, That, inasmuch as the mob, in the various anti-slavery riots which have disgraced our country, has always constituted but a very small portion of the community, therefore the continued existence or the triumph of mob-violence in any city, town or county, is proof positive that the inhabitants of such city, town or county, are dastardly, desultory of public spirit, or consigned to wickedness.

8. Resolved, That to excuse the late outrages of the people of Alton, on the ground that Mr. Lovejoy obstinately persisted in maintaining his rights in defiance of their frequently expressed wishes, is to assume a principle that would justify the highwayman in the perpetration of murder—a principle which stripped of all disguise, is simply—any man, who shall persist, unaided, in the face of superior force, in exercising his natural and constitutional rights, may be innocently killed, and his blood shall be upon his own head.

9. Resolved, That while we view with feelings of deep abhorrence the course of a certain portion of the political

press of Cincinnati, in endeavoring to excuse the rioters of Alton, we sincerely rejoice at the noble stand taken by the Daily Gazette, Daily Express, Chronicle, Journal, and Cross and Journal of this city, and also by the Kentucky Star, Louisville Journal, and Louisville Herald, of Kentucky, all of which papers have expressed their honest indignation at the Alton outrages.

10. Resolved, That in the horrible scenes of Alton, we, as abolitionists, find nothing to damp our ardor or lessen our hopes, but abundant reason to hate slavery. It is worth more than all the rest in the paper. The pamphlet occupies over seventy pages. The first fifteen we have copied. It is quite probable that we may publish the whole in successive numbers of the Philanthropist.

We have no hesitation in saying, that the entire argument is the most comprehensive and condensed, the clearest and most conclusive, of any we have ever seen on the subject. One fault however we must notice. There is too much irony for so grave a subject. The irony is excellent in itself, but we should prefer to see it in such off-hand paragraphs as editors are apt occasionally to serve up to their readers.

11. Resolved, That we regard E. P. Lovejoy as a noble martyr in the cause of human liberty; and that his fidelity, unquenchable zeal and deathless courage in advocating and maintaining the right, will forever associate his name with the names of devoted patriots and martyrs, who counted "not their own lives dear," so that the cause of truth, righteousness and humanity might prevail.

12. Resolved, That we admire the heroism, reverence of the self-devotion, and deeply sympathize with the unspeakable grief, of the widow of the martyred Lovejoy.

13. Resolved, That the Corresponding Secretary of the Cincinnati Anti-Slavery Society transmit copies of the two foregoing resolutions to Mrs. Lovejoy; and endeavor to ascertain the pecuniary condition of herself and family.

14. Resolved, That our abolition brethren in Alton, and the noble few who with them generously devoted themselves to the maintenance of freedom of thought and speech in that place, are as deserving of praise and grateful remembrance as are the patriots of the American revolution.

15. Resolved, That the foregoing resolution be communicated by our Corresponding Secretary to those who are the subjects of it,—together with expressions of our sympathy for their present afflictions, and our anxious hope, that they may be fully sustained in the face of that malevolent opposition they have to encounter.

Rev. J. Blanchard begged leave to annex the following resolution:

Resolved, That while we recognize in these heavy judgments of God, great cause of humiliation before Him; we yet perceive in the spasmodic and delirious measures of the friends of slavery, undoubted symptoms of its speedy dissolution.

These resolutions were ably sustained in interesting addresses by Mr. Blanchard and Rev. G. Beecher.

They were unanimously passed.

On motion,

Resolved, That the above resolutions be published in the Daily Gazette, Daily Express, Chronicle, Cincinnati Journal, and the Cross and Journal; and that the proceedings of this meeting be published in the Philanthropist.

On motion,

Resolved, That a committee of five be appointed to devise more efficient measures for the furtherance of the anti-slavery cause.

Dr. Bailey, Mr. Blanchard, Mr. Beecher, Mr. Barber, and —— were appointed that committee.

On motion, adjourned.

A. HOPKINS, *Secretary.*

Cowardice.

The Western Pioneer is a Baptist paper, published in Upper Alton, under the patronage of the Baptist denomination in Illinois and Missouri. The names of its editors are, J. M. Peck, E. Rodgers and W. Leverett.

From the commencement of the reign of terror in Alton up to this time, these men have given no information concerning the lawless doings in that place; and, during the whole period mentioned, they have not written a single sentence which could be construed as reprobating mob-violence. If they have spoken at all, they have spoken in unqualified condemnation of abolitionists. Their paper, dated Nov. 11th, three days after the death of the lamented Lovejoy, has under the editorial head three unimportant articles, but not the remotest allusion to those acts which must forever make Alton stink in the nostrils of civilization. Perhaps we should except the following paragraph, in an article talking about *revivals*—

"We again admonish all our brethren, in this crisis of our affairs, to keep aloof from the occasions of excitement and the discussion of 'rights of speech,' and 'rights of the press' that are throwing some other societies into confusion and conflict. We most sincerely regret to hear that in one or two instances, worthy brethren, whose labors have been acceptable and useful, have thrown themselves into that position with the mass of the community to retard greatly their labors if not to destroy wholly their usefulness."

2. Resolved, That the recent horrible outrages in Alton, terminating in the overthrow of liberty of speech and of the press, and in the martyrdom of the Rev. E. P. Lovejoy, are the legitimate fruits of the system of southern slavery.

3. Resolved, That in these outrages, we recognize the deeply corrupting influence of southern slavery on the morals and political principles of the free states.

4. Resolved, That these outrages, which have been justly branded with the revolting epithets of "ARSON and MURDER," differ nothing in kind, (though they differ in degree,) from all the other outrages in our country against the freedom of thought and speech—whether committed by petty mobs in country villages, or by associated bands of gentlemen and ruffians in our larger cities, with all the imposing preliminaries of public meetings, resolutions and committees.

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press of Cincinnati, in endeavoring to excuse the rioters of Alton, we sincerely rejoice at the noble stand taken by the Daily Gazette, Daily Express, Chronicle, Journal, and Cross and Journal of this city, and also by the Kentucky Star, Louisville Journal, and Louisville Herald, of Kentucky, all of which papers have expressed their honest indignation at the Alton outrages.

heard of your hostility to freedom, he may wish that he had just such slaves to inflict the knout on his disobedient subjects.

Kentucky Editors.

Our exchange papers from Kentucky have spoken out nobly against the violent proceedings at Alton. Whatever may be their hatred of abolitionism, they appear to hate mobism a great deal more. We are very sure that our Kentucky neighbors are sincere in these expressions of indignation at mob-law, but let them not forget that they themselves are in bondage to that system, which has occasioned the lawless acts so vehemently condemned by them. The mandate of slavery is, thou shalt not in any wise discuss my nature, claims, or bearings. We have mobs in the free states, because some of us dare to disregard this command. You have no mobs in slave states, because every man of you patiently submits to it. We rejoice to see you standing up manfully in defense of liberty of speech and the press, maintaining that even abolitionists ought not to be mobbed for writing and talking about slavery. There is one thing more you can do: you can assert in your own behalf, the right you claim for them. Speak out yourselves unequivocally, and give your opinions of that system which is stretching out its arm to pull down our presses and murder our citizens. We beseech you not to forget, that it was slaveholding influence and a slaveholding paper that kindled and nourished the flames of sedition in Alton.

The DIFFERENCE.—The Loco Foco in N. York have Fanny Wright lecturing upon these topics to listening thousands—that the marriage ceremony should be abolished, that there should be no Ministers and Churches, no officers, either civil or military, no Constitution, and that a distribution of property should take place, and all law for the government of society should be abolished, &c. &c., and when it is put to vote whether she had best continue her pernicious doctrines, it is carried in the affirmative with not a voice raised in opposition!

Abolitionists meet together and pray for the oppressed African, and spend their money to ameliorate his condition! What is the result? The House of God protects them not against the ruthless violence of a famished mob that seeks their blood. Their rights as citizens are trampled under feet, their property destroyed, and not unfriendly, their bodies exposed to the most aggravating punishment!

That is the difference, reader! —*Goshen Express.*

Responsibilities of Religious Men.

It is not Christianity, perfect and pure as it exists in the Bible, that makes the standard of public sentiment in Christian countries; but Christianity, as exemplified in the conduct of its professors. Just in proportion as their conduct sinks below the Christianity of the Bible, so will public sentiment be degraded. When professed Christians therefore are found at mob-meetings, suffer themselves to be appointed on mob-committees, connive at lawless invasions of natural and constitutional rights, and participate in acts of mob-violence, what are we to expect, but a universal spirit of misrule, anarchy and licentiousness. Religious men attended the meeting at Alton, preliminary to the last mob, and gave countenance to the idea that Mr. Lovejoy was a *fanatic*, if not *partially insane*. Religious men have had something to do with nearly all the mobs in our country. Nay—ministers of the gospel have given their countenance and eloquence to inflame the passions of the rabble. Why then talk of the power of public sentiment to maintain the authority of our laws? The corrupt Christianity of our churches has robbed public sentiment of this power. Religious men are more *generally* in fault than they imagine. To degrade public sentiment, and become accessories to mob-violence, is not necessary that they should join in the perpetration of lawless deeds, or excuse them when committed, or expressly encourage the perpetrators: —No! it is simply necessary, that they should do *nothing*. When law is outraged, let them be *silent*; when the just are overthrown and the wicked triumph, let them be *silent*; when murder and arson are excused in public journals, when the freedom of speech and of the press is every where threatened, before their eyes mischief is plotted against the innocent and the vile spirit of mobocracy speaks great swelling words against every thing that is called law, let them be *silent*; let them turn away their eyes, close their ears and endeavor to maintain their righteous souls in a state of tranquil insensibility in the midst of so many real and threatened outrages. Let them steadily pursue this selfish, cold-blooded, anti-Christian course, and before God, they are in great measure accountable for the degradation of public sentiment, the outbreaks of mobism, and the overthrow of law. Their silent apathy is wickedness. Republican Christians sustain relations different from the relations of Christians living under a despotism. The strength of law under a despotism is, the tyrant's arm—the military power. The strength of law in a republic like ours, is public sentiment. Let this sentiment become so inactive or inert that it may be set at defiance with impunity by the mob, and what are our laws good for—how are they to be enforced? Admitting then that professing Christians form by their exhibitions of Christianity the standard of public sentiment, does not every one see that it is the impious duty of every religious man to speak and act openly, decidedly and unequivocally in behalf of the constitution and laws of his country against any mob any where, for whatever purpose it may have been got up? Let us repeat solemnly, that religious men, by their occasional participation in mob-violence, by their frequent encouragement of the mob-spirit, and by their habitual supineness in the midst of repeated outrages against individual rights and the majesty of the laws, are mainly responsible for all the mobs that have disgraced this country and jeopardized its liberties for the last six years.

What is your preaching good for, unless it breathes peace and good will towards men? What are your prayer-meetings and class-meetings and revivals good for, if they do not make men better citizens, better subjects, more regardful of the public welfare, more solicitous for the protection of each other's happiness? Raptures in a prayer-meeting, and the heartless exclamation, "Am I my brother's keeper," suit the character of a hypocrite or fanatic, not that of the true Christian.

O, for a pure Christianity! We must have more faithful teaching, preaching and living among Christians, or our country is ruined—our glorious republicanism will go out in blood.

How it works.

The editor of the Backwoodsman, a paper published at Grafton, Illinois, says:—"We have received two papers, the Telegraph and Spectator, both published in that city, (Alton,) since the fatal affair took place; and also the Pioneer, from the neighboring town of Upper Alton, yet none of them contains a word of intelligence upon this all-engrossing event."

Now who is so dull as not to understand that these papers dare not speak out on this tragical affair? This is the way it works. A mob commits treason against the laws and murder, and then compels the press to a treasonous and an infamous silence. Strange, that there should be three journals in Cincinnati suicidal enough to execute the atrocious deeds of a mob! Destroy the abolition press throughout the country, and there is not an editor

that shall dare, under pain of death, to speak otherwise than the mob shall dictate.

Error.

The Philanthropist, in its notice of Mr. Case's Address erroneously states that it was delivered before the Jefferson County Anti-Slavery Society. Will the Editor be so good as to make the necessary correction by stating that it was delivered before the Jefferson Town Society in the County of Ashland?

AMERICAN HONORABLE.—Last Saturday we gave a specimen of the "waddle" of the North American Review, a portion of an article relative to the constitution of the two sexes. A note from the publishers informs us that the article in question never appeared in the North American Review, but was copied into the American Almanac for 1838, from a London Magazine. We are very glad of an opportunity to make the correction; for as we said before, we look for better things in the North American. We did not credit the article to the Review from our own personal knowledge, for to tell the truth, we have not read all the numbers of that work the past year; but we found it thus credited in the Philanthropist, a paper published at Cincinnati, and of course did not dream of any mistake in the matter.—*Boston Times.*

We are in the same predicament, as our friend of the *Times*.

The article entitled "Parallel on the Sexes," on which we commented, was copied from the Zion's Watchman, in which it was credited to the North American Review. We relied on the Watchman—the Watchman perhaps on somebody else.—ED. PHIL.

POETRY.

*For the Philanthropist,
THE VOICE OF BLOOD.*

BY J. BLANCHARD.

Rev. E. P. Lovejoy, murdered at Alton, Illinois, by a mob of ruffians who had destroyed his three printing presses, November 7, 1837. His crime was wishing to print in favor of the Abolition of Slavery. No effort appears to have been made by the civil authorities to repress the violence which was long and openly denounced, to preserve his property or protect his life. The roof of the building where he was, was fired, and he was shot down when he came out to extinguish the flames.

I'M THE VOICE OF BLOOD, and I wail along.

As the wind sweeps silently by,

All choked and still is its wailed song;

As soft, or solemn, or bris, so strong,

It sung to the answering sky,

One breath, one shuddering breath—a moan,

Like the flap of a pall on a coffin of stone,

Or a dead man's last long sigh!

It comes to thee ALTON, by day or by night,

Where Freedom's champion stood;

And the child, when he hears it, shall cry for light;

The sun is high and the day is bright;

And the mother, in frantic mood,

Shall shriek as it mutters, the cradle near,

In a whisper so loud that the dead might hear;

"I AM BLOOD!"—THE VOICE OF BLOOD!

In street, lane and alley; in parlor and hall,

That sepulchre voice is there—

Crying, "Hear! here the Martyr's imploring call:

O God! see the blood!—how it follows the ball,

As it sinks like the song of despair;

But I come—the precursor of sorrow; I come;

In church-side, and dwelling; in cellar and dome,

To cry with the tongue of the air!—

"O could ye not hear when the young mother pleads!

For the babe starting wild by her side!—

Most her husband's cold bosom, then, pillow her head,

And her warm kiss impress'd on the lips of the dead

Excite no emotion but pride!

I tell thee, Proud City, the vengeance of God

Shall be felt, if not feared, on thy Golgotha sod,

Where the Martyr of Liberty died."

Wake, wake, ILLINOIS! for through prairie and glen,

There is blood! there's the voice of blood!

It bids thee, arouse; or the rust on their chain,

Shall scar the fair necks of your daughters—in stain

Bleached alone by your hearts' hot floods!

Your sons low in manacles crouch at your feet,

Where the prairie-fowl starts as the young hawks

bleat,

In the fields where your free dwellings stood,

TEXAS—SLAVERY, SLAVE TRADE, &c.,

The committee to whom were referred numerous petitions of our citizens in all parts of the state, praying that our Senators in Congress be instructed, and our Representatives requested to use their influence to prevent the annexation by that body, of Texas to the United States, and calling on the General Assembly of Vermont itself to protest against the same, in any way, being done;

And to whom were also referred numerous memorials from various parts of the state, praying this honorable body to adopt resolutions declaring,

1st. That Congress has the constitutional power to abolish slavery and the slave trade in the District of Columbia;

2d. That it has the constitutional power to abolish in the several Territories of the Union where they exist;

3d. That it has the constitutional power to prohibit the slave trade between the several states of the Union;

4th. In that regard to all these particulars, Congress ought immediately to exercise that power;

And to whom were also referred numerous petitions praying this honorable body to protest against the admission of any new state into this Union, whose constitution tolerates domestic slavery, and beg leave to report as follows:

The committee have not been enabled to find in the constitution of the United States any provision delegating to Congress power to incorporate with our territory a separate and independent state. Such is Texas. It is true Congress possesses power to admit into the Union "new states"; but it is believed they must be those and only those, whose constitutional forms of government are authorized and approved by the legislative sanction of that body.

The purchase of Louisiana and Florida and the annexation of them to the territory of the government, were, it is believed, assumptions of power on the part of the government with which the constitution did not clothe that body. Popular approbation, added to the fact that these acquisitions were necessary to the safe and convenient use of our fellow-citizens, of large sections of our country lying contiguous to them, prevented, at the time, any strong opposition to these acts of purchase, or any examination of a serious character into the authority by which they were done. But, leaving out of view, what is thought to be a decisive constitutional inhibition of the annexation of Texas to the Union, there are other objections which seem insurmountable to the committee. The state of Mexico, of which Texas was one of the confederate provinces,—and from which it has but lately been torn by violence,—had adopted and practically carried out, in her political organization, sentiments that, it seems to the committee, lie at the foundation of all just government, and which are thus happily set forth in the constitution of this state—"All men are born equally free and independent, and have certain natural, inherent, and inalienable rights, among which are the enjoyment and defending of life and liberty; acquiring, possessing, and protecting property, and pursuing and obtaining happiness and safety." Under the influence of these principles, Mexico, in a manner that won for her the augmented respect of the civilized world, had honorably abolished the system of slavery, that attached to her during her colonial dependence on the kingdom of Spain. Texas, on the other hand, no sooner had separated from Mexico and assumed an independent position, than she showed an utter disregard of these principles, and of the just respect of the great body of Christian nations, by incorporating indissolubly with her political system the enslavement—the unconditional and perpetual enslavement of a part of the human family—of that part, too, which it seems to your committee, have already wept long enough over the wrongs and afflictions they have suffered from their brethren.

Against every form of oppression, the people of Vermont, at all times, bore honorable testimony. In their constitution they have published to the world their everlasting opposition to all slavery—even down to the minutest and least revolting of its modifications. It would, then, be inconsistent in Vermont—it would prove that she had some what cooled in her love for liberty, should she consent to be drawn into close and fraternal bonds with a people who, beyond any yet known, in modern times, have made the most deliberate and heartless assault on human freedom.

Before both Committees I had opportunities of making such remarks as I thought proper.

We wish our Me Duffies and Pickenses and Waddy Thompson could witness the intelligence and decorum

and above all the spirit of liberty that pervades a Vermont Legislature. It would command their respect whilst it would strike them with terror. Should the slaveholders even in banishing liberty from the free states, have lost refuge will be in the hearts and hills of those noble Vermonters.

Dear Bro. L.—My last letter was from Burlington, Vt., where I told you, I was then preparing to lecture.

This village, distinguished for its elegance, and the picturesque character of the surrounding scenery—for its literary institutions and its general intelligence—has suffered some disengagement heretofore, because of its hostility to the discussion of the question of human rights.

It is required, if I mistake not, as containing the chief of the aristocracy of this republican state. It has been brought, too, from its location, into more frequent collision with the South—and has thus suffered a decided alteration on the subject of slavery. A number of our

most respectable families emigrated to the South some years ago—became slaveholders, and is considered as eminently prosperous. He has been in the habit of visiting his friends in B., and (doubtless from his high intelligence and the amiable and interesting deportment of himself and family) furnishing one of the most beguiling instances of the *treachery* of slaveholding.

I had the White Church, of which Mr. Converse is pastor, granted to me, I lectured three evenings to as respectful and attentive congregations as I have ever seen. This, however, with a single exception on the first evening. Some one, during the whole time occupied by the lecture, was engaged in letting fall from the gallery near me, what appeared to be nut shells. I was a little incommoded by the movement (which most probably proceeded from some ill-disciplined boy) as his missiles occasionally fell near me, and, in one instance, on my head. But this was the only exception, to the most kind and encouraging treatment on the part of the audience. At the conclusion of the third and last lecture, while the choir was singing, a gentleman, who stands in the first rank of his profession, (the law) came up to me, and presented me a \$5 note; saying at the same time that it was for the advancement of a cause which I had presented so impartially and fairly. When the choir had finished, this same gentleman—declared himself a member of any abolition society—rose, and moved that the thanks of the audience be presented to me, for the manner in which I had treated the subject that had brought us together. The motion was put to the meeting and passed.

W. R. RANNEY, Milton Brown, S. for committee.

1. Resolved by the Senate and House of Representatives, That our Senators in Congress be instructed, and our Representatives requested to use their influence in the cause to prevent the annexation of Texas to the Union.

2. Resolved, That representing as we do the people of Vermont, we do, hereby, in their name, solemnly protest against such annexation in any form.

3. Resolved, That as the Representatives of the people of Vermont, we do solemnly protest against the admission into this Union, of any state whose constitution tolerates domestic slavery.

4. Resolved, That Congress have full power by the constitution, to abolish slavery and the slave trade in the District of Columbia and in the Territories of the United States.

5. Resolved, That Congress has the constitutional power to prohibit the slave trade between the several states of this Union, and to make such laws as shall effectually prohibit such trade.

6. Resolved, That our Senators in Congress be instructed and our Representatives requested to present the foregoing Report and Resolutions to their respective Houses in Congress, and use their influence to carry the same speedily into effect.

7. Resolved, That the Governor of this State be requested to transmit a copy of the foregoing Report and Resolutions to the President of the United States, to the Executives of the several States, and to each of our Senators and Representatives in Congress.

IN SENATE, Nov. 1, 1837. Resolutions numbered 1, 2, 3, 4 and 6, passed by the Senate.

Resolutions numbered 7, amended by striking out the words, "To the Executive of the several States," and passed by the Senate.

IN HOUSE OF REPRESENTATIVES, Nov. 1, 1837. Resolutions numbered 1, 2, 3, 4, 5, 6 and 7, passed by the House.

A. L. MINER, Clerk.

Michigan Synod—Slavery.

The committee on the subject of slavery, made the following report, which was accepted and adopted, to wit:

That American Slavery is a system of such practical injustice and fearful oppression, that the honor of religion and the success of the Gospel, are closely connected with the testimony which ministers and churches shall bear, and the influence they shall exert, against this cruel and wicked system.

That the sin of voluntary slave-holding is inconsistent with christian character, and therefore deserves church discipline.

That the memorial of this Synod to the General Assembly, upon the subject of slavery, did not meet with the attention to which it was entitled. Therefore.

Resolved, That we deeply lament the attempts of some professed disciples of Christ, both in and out of the ministry, if not within our bounds, at least within the bounds of the Presbyterian church, to find a justification for Slavery in the Holy Scriptures.

That all Christians, who would be on the side of God and truth, are called upon to bear their solemn testimony against American Slavery.

That the gospel ministry are especially called upon, in faithfulness, to their office, to exhibit clearly the heinous system which converts men into property, which subverts the family relation, which excludes the word of God from a multitude of souls, kept in the darkness of ignorance and vice.

The Methodist Convention at Lynn.

We learn from Zion's Watchman, that the Convention at Lynn, October 25, went off with the happiest effect. The editor, why was present, says—

"There were over two hundred delegates in attendance at the Convention; ministers and laymen from each of the New England states; and more devotion to the cause of suffering humanity we have never seen manifested by any body of men than was our pleasure to witness among those brethren at the Lynn Convention. Although the weather was somewhat unfavorable, the meetings were well attended by the citizens of Lynn, generally, among whom the anti-slavery cause has found some of its best and firmest friends."

"Able reports were adopted by the Convention on the subjects of Conference rights and slavery, and a declaration of rights."

The Lynn Record, a political paper says—

"Hon. Seth Sprague of Duxbury a patriarch republican, (father of Pleg Sprague, of the political firm of Otis, Sprague & Fletcher,) was chosen President; Rev. Jos. A. Merrill of Woburn, Rev. Timothy Merritt of Lynn, Rev. Jared Perkins of Portsmouth, N. H., and Mr. Solomon Weeks of Marlboro, Vice-Presidents; Rev. La Roy Sunderland, editor of Zion's Watchman, Rev. D. I. Robison of Northfield, N. H., Rev. Jas. Porter of Worcester, Rev. F. P. Tracy of Newbury Secretaries.

Several very able reports were made, discussed and adopted, and many spirited resolutions. There was great freedom in debate, and sometimes apparently a little clashing of sentiments in discussions, but in the result they were harmonious in a remarkable degree.

The last evening was one of thrilling interest, a correct representation of which it would be impossible for any one to give, and a correct conception of which it would be impossible for any one who was not present to form. On account of its originality, variety of subjects and scenes presented, and the various strong and tender feelings manifested by the assembly, it was totally unlike anything we ever before witnessed."

The last day was the time appointed for the State Convention in Illinois. Toward the close of the evening, the following resolution was presented and passed:

"Resolved, That we have heard with the deepest regret of the persecutions to which the Rev. E. P. Lovejoy, and his friends in Illinois have of late been exposed, while advancing the claims of the enslaved; and that they may not cease their Christian efforts for the termination of American slavery; whatever persecutions they may be called to endure, and we recommend to the friends of humanity throughout the country, to afford Mr. Lovejoy their countenance and support."

Not less than four times, it was stated, (says the Watchman) Mr. Lovejoy's press had been destroyed by a wicked mob, and instances were named in which his life had been endangered by the outrages of infuriated slaveholders and their abettors. After which it was moved and carried, that the Convention immediately join in prayer for that devoted servant of God, and the friends of the slaves, Illinois.

The President called on the Rev. A. D. Merrill, of Andover, Mass., to lead in prayer. The spectacle presented at that moment, in the Convention, was interesting beyond description. There was a congregation of nearly a thousand Christians prostrated in solemn prayer, for a distant persecuted brother, in another church, and whose face, perhaps not one in that great assembly, had ever been seen.

All members of the M. E. Church, whether Abolitionists or not, were freely invited to take parts in the debates, but only the Abolitionists were expected to vote.—*Em.*

Rev. Timothy M. Murray, one of the oldest and ablest Methodist writers in the country, is about to take a prominent place in the editorial charge of Zions' Watchman, in connection with the present well-known and talented editor, Rev. La Roy Sunderland. Methodist abolitionists, we hope, will see that this valuable auxiliary to our cause, is well sustained.—*Friend of Man.*

has been provoked by an honorable advocacy of liberty, and a condemnation of slavery, not less honorable, or from a suspicion that the one was honored and the other detested—outrages that have been passed by unpunished and unnoticed by the proper tribunals where they have been perpetrated—these and other fearful sacrifices of important interests by the North, demanded by the South to be offered up for the security of her peculiar institutions—the surrender that she asks from us of the *liberty of speech, the freedom of the press, the right of petition*—all these unite, inspire your committee with a well founded apprehension, that the additional weight which the annexation of Texas to the United States would give to the slaveholding interest in our political organization, would, in all probability, soon lead, either to a dissolution of the Union, or to the political degradation of the free states, and eventually to the entire overthrow of their common liberties; Wherefore, the committee recommend the adoption by the General Assembly of the following resolutions:

W. R. RANNEY, Milton Brown, S. for committee.

1. Resolved by the Senate and House of Representatives, That our Senators in Congress be instructed, and our Representatives requested to use their influence in the cause to prevent the annexation of Texas to the Union.

2. Resolved, That representing as we do the people of Vermont, we do, hereby, in their name, solemnly protest against such annexation in any form.

3. Resolved, That as the Representatives of the people of Vermont, we do solemnly protest against the admission into this Union, of any state whose constitution tolerates domestic slavery.

4. Resolved, That Congress have full power by the constitution, to abolish slavery and the slave trade in the District of Columbia and in the Territories of the United States.

5. Resolved, That Congress has the constitutional power to prohibit the slave trade between the several states of this Union, and to make such laws as shall effectually prohibit such trade.

6. Resolved, That our Senators in Congress be instructed and our Representatives requested to present the foregoing Report and Resolutions to their respective Houses in Congress, and use their influence to carry the same speedily into effect.

7. Resolved, That the Governor of this State be requested to transmit a copy of the foregoing Report and Resolutions to the President of the United States, to the Executives of the several States, and to each of our Senators and Representatives in Congress.

IN SENATE, Nov. 1, 1837. Resolutions numbered 1, 2, 3, 4 and 6, passed by the Senate.

Resolutions numbered 7, amended by striking out the words, "To the Executive of the several States," and passed by the Senate.

A. L. MINER, Clerk.

Michigan Synod—Slavery.</p